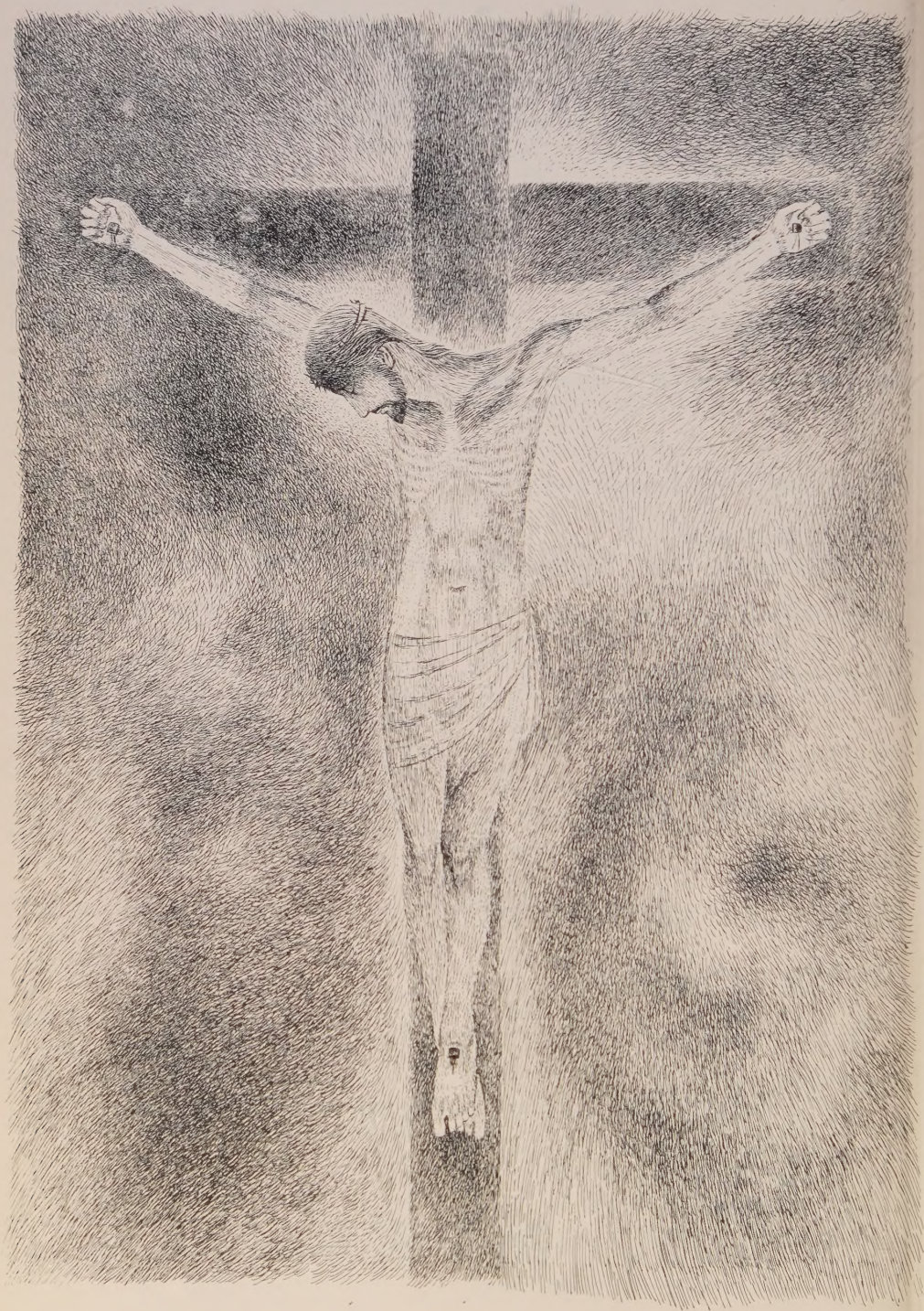


March, 1959

CONTENTS

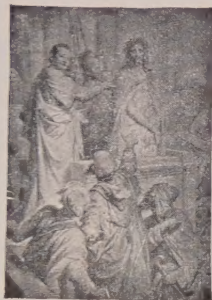
The Sorrowful Mysteries	67
<i>By the Rev. Franklin Joiner, O.M.C., Rector Emeritus, St. Clement's Church, Philadelphia</i>	
Jesse McVeigh Harrison, O.H.C. (R. I. P.)	71
An American Primate Is Enthroned	73
<i>By Dorothy Mills Parker, a Communicant of St. Paul's Church, Washington, D. C.</i>	
Sisters Plan Three Conferences	82
Even So We Speak	83
<i>By Marion F. Dane, a student in the University of Missouri, Columbia</i>	
Litany Of The Hand Of Christ	84
What Sisters Think	85
<i>By an Enclosed Nun</i>	
Denial — A Poem	86
Joy In Suffering — A Poem	87
Book Reviews	87
The Order of the Holy Cross	89
The Order of Saint Helena	90
Ordo	93
Press Notes	94
<i>By the Rev. Roy Rawson, Priest Associate and Press Manager</i>	





The Holy Cross Magazine

Mar.



1959

The Sorrowful Mysteries

BY FRANKLIN JOINER, O.M.C.

It is Lent. I have my Rosary in my hands. My Rosary Meditation will be a part of my daily Lenten penance. Not that it is ever a penance to say the Rosary! Not that it is ever a penance to meditate on the Sorrowful Mysteries in the life of Our Lord! But it is a stimulus to my penitence to recall His sufferings, because those sufferings were caused by my sins; as I think of the way He suffered to restore me to spiritual health, I am moved to deeper sorrow for my sins that were the cause of His sufferings. We meditate upon the Sorrowful Mysteries, not to arouse our pity for our Saviour in His suffering life, worthy as that may be, but to intensify our sorrow for our sins that necessitated His pain to win their pardon. Experience shows us that the Rosary is an unexcelled method of meditation. The topics of our meditation are already chosen for us. The mental picture we are to hold in mind is already set before us. My outward senses are under control by fingering the beads I hold in my hand. My inward senses are easily guided and directed by these material aids. So I take my beads, and go off to a quiet place, beyond

the call of the telephone and the doorbell and the demands of home, and fit myself comfortably into a corner of the Church, before the Altar, and, when I am all comfortable, entirely unaware of my body, I pick up the Rosary, and I am ready for my prayer. I recall the five sorrowful mysteries: The agony in the garden; The scourging at the pillar; The crowning with thorns; The way of the Cross; and The Crucifixion. I am all ready, and I turn my thoughts first to the Agony in the garden, where I shall learn the very lesson I need most, how to pray.

The Agony in the Garden

When the Disciples asked our Lord to teach them to pray, He said, When ye pray, say *Our Father*. That was what He taught them to say. In reciting the Holy Rosary, we shall say the *Our Father* six times during the five decades. We all know the words of the *Our Father*. We say the *Our Father* a dozen times a day. And how often we say it, but do not pray it! It is said that the great Edwin Booth, the actor, could recite the

Lord's Prayer with such tenderness and pathos in his voice that he would move a theatre's audience to tears. But that was not prayer; that was not praying the *Our Father*; that was mere histrionic effort. In this first sorrowful mystery Our Lord shows us how to pray. He prays in an agony. So intense was His praying that He sweat as it were great drops of blood. So eager is He to fulfill every iota of the Father's will; so eager is He to satisfy every need of man; so eager is He that all be done according to the Divine



pattern. When I consider my praying, and think of the wandering thoughts, of the impatience to be finished, of its disconnected thoughts and the unrelated phrases, it bears little resemblance to the Prayer He taught us to say and it bears less resemblance to the manner of His praying. He retired from His praying several times, but returned each time to carry on with renewed effort and deeper earnestness, falling lower each time in His agony, pouring Himself out more fully each time in this communion with His Father.

This mystery must be the model of my praying, and I am going to continue with this mystery, not just until I have said the required beads, but until I feel I have experienced in some slight way some measure of Our Lord's effort in prayer. Think how He suffered for my sins; think how sorry I should be for them; think how deeply I should repent; think how earnestly I should strive to do better; think how seriously I should embrace the graces of His forgiveness. Cling to this Mystery until you have a clear picture of its full meaning, and have made a definite and consecrated resolution to imitate it. That is what I mean to do! I seal my resolve by saying the *Gloria Patri*, and then I rest a moment before I go on to the Scourging at the Pillar.

The Scourging

The first sorrowful mystery teaches me to pray, the second mystery teaches me how to accept discipline. The scourging at the pillar was the civil punishment meted out to civil offenders. There was nothing unusual in the administration of this scourging. It attracted no special attention. Another offender being punished. Ordinary offenders, though, cry out at the lashes; they protest their innocence; they beg mercy from the wielders of the lash; they fall, exhausted and bleeding to the ground. But as a lamb before his shearers is dumb, so Jesus opened not His mouth. He was wounded for our transgressions; He was bruised for our iniquities; by His stripes we are healed. How we rebel at the discipline of the Church. Her laws of fasting and abstinence for Lent, for the Ember Days, for the Fridays and the few Vigils throughout the year. We seek excuses, we skim just a near the edge as we can; we always want to do less, and never more. The Fast before Communion we disregard, thinking the Communion is more important than the way we receive it, appropriating to ourselves Roman Catholic dispensations that to them are allowable only under the direction of a Confessor. We all seem to want our cake and to eat it too. In this mystery, before I go on to another I must learn the necessity of discipline in my life, and I must learn from Our Lord's scourging at the pillar how I am to

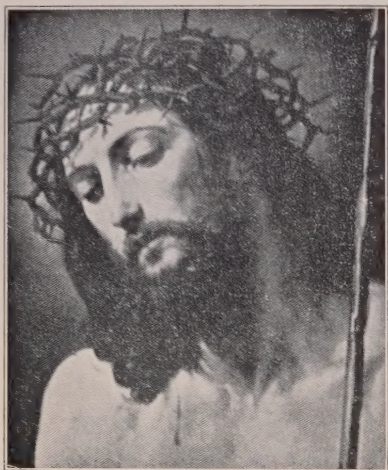
cept it, and appropriate it to the making of my life like His life. He is always my model. *Follow me*, is His admonition; not only by walking His way, but by walking as He walks, in a life of prayer and a life of discipline. Here I wait again until this lesson makes some slight impression upon my consciousness; I say the *Gloria Patri*, and rest a moment before I think about the Crowning of Our Lord with the thorn tiara.



The Crowning with Thorns

That our Lord is King of kings and Lord of lords there is no doubt as far as we are concerned. That is one of the bases of our belief. If He is not that, He is nothing at all to us. When we think of this crowning we must remember that those who so wickedly crowned Him and abused Him did not know His, nor have any idea of what His title meant. Nor did those who scourged Him at the pillar. They were punishing a condemned man. Here they were making sport with a prisoner. In these mysteries we are watching not those who abuse our Lord, but we are watching the infinite patience, yea the joy, with which our Lord accepts these abuses

and endures the suffering for the salvation of souls, for your saving and my saving. Our Lord knew Who He was and What He was, yet He made no protest. And never in all His early experience was He so regal as when in tattered garments and a crown of thorns and a sceptre of twigs He suffers His tormentors to deride Him, and bow before Him in a mock of royal address. He made no attempt to explain His Person nor to enlighten their ignorance but He suffered it to be so. What a model of self-restraint. What an essential lesson for us all to seek with profit. How touchy I am. How resentful when I am slighted in company, and my social significance or my spiritual position and or my native rights are not appreciated and recognized. If my authority on some favorite subject is questioned, or my opinion is contradicted, how resentful I am. So little self-restraint. So little willingness to be considered less than what I think I am. So pompous, so self-important, so self-righteous. Look at Jesus. Behold the King! Who does the world revere today? King Caesar, or King Jesus? Who do you bow before? That is what you are to determine now, in this meditation on the third sorrowful mystery of the Holy Rosary. *Render unto Caesar the things that are Caesar's and unto God the things that are God's.* The spiritual writers all tell us that pride is the root of all sin, and pride is *setting up ourselves in the place of God*. Pride consists in putting ourselves before Him. And we can trace all of our sins back to that origin. My rights, my position, my knowledge, my experience—I am always asserting them. But it is His rights, His position, His knowledge, His experience, they constitute the school in which I must learn. Lent is my school time. The Church is my teacher. The Holy Rosary is part of my home work. The teacher knows how hard I work or how little, the other scholars do not know. So God knows how hard or how little I work in the school of prayer. My fellows see me with my beads and think I look pious. But God knows, and that is what matters! Let me in this mystery, before I pass on the next decade of beads, let me show God that I am in earnest, that I really mean what I say when I ask Him to teach me how to pray. I know it is an art not learned in a



moment, in a day, or even in one Lent. I need the grace of perseverance, and I will see that grace at work in our Blessed Lord in the next Sorrowful Mystery as He makes the Way of the Cross, from the house of Pilate to the summit of Calvary.

The Way of the Cross

O for the gift of perseverance. *Be thou faithful unto death and I will give thee a crown of life.* The crown is not for the successful man, but for the faithful man, for the persevering man, for the one who continues to carry on. There is a comfort in that promise, hard as it is to continue until my life's end. But the dear Lord asks nothing of us that He does not impose upon Himself. And in the Way of the Cross, in the journey from the house of Pilate to the summit of Calvary, He perseveres. The way is rough; it is full of hazards; it is full of pit-falls; it is full of deviations; it abounds with reasons for turning back; it is full of good excuses for just dropping on the ground exhausted. But having put *His hand to the plough* He continues to the end of the furrow. Having *set His face as a flint*, He goes steadily onward. The cross is heavy and He falls. The cross is rough and the splinters give Him pain. His feet are sore from the stones in the path. But on He goes. Loving hands and hearts console Him on the Way. His mother and her understanding glances comfort Him. Veronica with her veil refreshes Him. Simon takes the cross and gives Jesus

a respite of rest. The women of Jerusalem and the children along the way, even with their misguided and mistaken sympathy, touch the Sacred Heart, and revive His physical weakness. Nothing will deter the dear Lord from His mission. Nothing can divert Him from His Father's will. That is to be part of the Lenten Lesson I am trying to learn, and I will linger over this fourth sorrowful mystery until I am determined that I will from henceforth carry on faithfully, and persevere in my life of penitence and prayer. I must appropriate the graces I receive. This requires diligence and steadfastness and consecrated perseverance. This is one of my Lenten objectives, and I must register some progress in my determination before I leave this way of the Cross. And as I faintly feel I have made some advance in this direction, I see I am within sight of Calvary, the Cross looms before my mind, my fingers and my thoughts commingle as I grasp with a firmer touch the beads, and find I have reached the fifth and final mystery the Cross itself, and the Crucified.

The Crucifixion

On the Cross my Lord gave Himself fully and entirely for me. Nothing was held back. Complete resignation to the Father's will for my salvation. *A full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.* That was His offering. My offering must be like His. So now I am struggling to present myself, my soul and body, to be a reasonable, holy and living sacrifice unto Him, that I may be filled with His grace and heavenly benediction, and made one body with Him, that He may dwell in me and I in Him. That is the offering He made at the top of the hill, after His long and painful climb, after His consecrated perseverance, after His triumphant conquering of all the obstacles and difficulties that stood in the way, at the top He made His offering. So as I say my beads my continuance with them through the several mysteries and the succeeding decades is my climbing of the hill of sacrifice and complete oblation. I have now reached my final mystery, and with the

of the Cross before my sight, I am prepared to make a full offering of myself. If I am not ready and prepared to make this offering, then I have failed in some point along the way. I have been faithless in some meditation in these sorrowful mysteries, I have not been united with God in my prayer, I have been saying my prayers and not praying them, I have been thinking too much about myself and too little about my Divine example. I have been depending on my own strength and not using His Holy Inspirations. He was ready when He reached the final stage, so He did not need to go back a single step of the way; He had left nothing undone; every precept of the Heavenly Father had been obeyed. But my progress has been so weak, my will so lacking in determination, my love so wavering in its gift, and I can say, now, after my meditation, is *O Lord I believe, help thou mine unbelief*; He reaches out His arms and lifts me up upon the Cross, and in the everlasting Arms I find peace and joy and happiness, and remember no longer the long way below nor the world I have left behind.

ROSARY REVIEW LESSON

On the cross say the Creed.

On the first single bead, Our Father and Glory be . . .

On the three-in-a-row, Hail Mary with each.

On the single bead, Our Father and Glory be . . .

On the ten-in-a-row, Hail Mary with each.

On the single bead, Our Father and Glory be . . .

Each set . . . one single and ten-in-a-row—is meant for one Mystery.

Instead of the series of ten Hail Mary's, some prefer to say, "O Savior of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us, we humbly beseech Thee, O Lord. Amen."—Ed.

Jesse McVeigh Harrison, O.H.C.

For the second time in a few short months, death came to a member of the Order. Father Harrison was, both in age and in years of profession, the oldest amongst us. Had he lived but a few more days he would have reached his eighty-first year.

Biographical notes available to us make no mention of his distinguished Southern ancestry. He was born in Hannibal, Missouri. Where he lived and attended the public schools though he completed his secondary work at Central High School in St. Paul, Minnesota. Because he was threatened with tuberculosis, instead of going on to the State University, he went to live in Arizona. Later he matriculated at the University of the South, Sewanee, Tennessee and earned the A. degree. From a suitably engraved presentation gift made by the Dramatic Society we know of his interest and his part in that Society. From Sewanee he went to

Washington University in St. Louis, receiving from that institution his LL.B. He then practiced law for about two years, but he abandoned that pursuit and entered the General Theological Seminary, New York City, N. Y., earning there the degree of Bachelor of Divinity. He received deacon's and priest's orders, from the venerable Bishop Tuttle, Bishop of Missouri in the year 1906 and, after a short ministry in St. Stephen's Church, South St. Louis, came to Holy Cross, at West Park, to test his vocation in the religious life.

On March 1, 1910 he made his Life Profession as a member of the Order. On that occasion the late Fr. Edward Schleuter was the preacher. The account of his profession in the *Holy Cross Magazine* shows that the Community expected much of the newly-professed member, and the Community was not disappointed.

After spending some time at the Mother House, he was put in charge of the Order's work for the mountain boys at St. Andrew's, Tennessee. Aside from the work of the School, he found time for missionary work in the vicinity and in other parts of the South. It was during this period that he wrote his devotional commentary on the Gospel of St. John, his work on St. Luke, and his book of "Daily Meditations." Several of the buildings built while the father was Prior were subsequently destroyed by fire, but the huge class-room structure, put up as a temporary shelter, is still in use as is also the fine, though small, gymnasium for which he raised the funds.



Circa 1916

Some years later Father Harrison returned to St. Andrew's and worked hard, during the days of depression, to raise funds to pay for the buildings built to replace those which had been destroyed by fire; and his own book, "Common Sense about Religion," was dedicated to this same purpose.

In 1925 he was sent to the Holy Cross Liberian Mission as Prior. He was of a too vigorous nature for the West African climate

and, after a stay of only a few months, was invalided home. He did, however, during his short stay build and equip St. Joseph's hospital though this was not the sole fruit of his labor there.

But Father Harrison's work was not done. His friends made possible a trip around the world, and he came back to a life to be filled with activity. He was a great and effective mission preacher, bringing many members into close contact with the Order through our Confraternities, many of whom still live to cherish his memory.

In 1932 he began his work on his last published work, "First-Century Christianity." In between his various other activities he worked for nearly twenty-two years on the defence of the Faith.

In 1943 he was knocked down by a taxicab and won some deserved newspaper publicity by not only refusing to bring charges against the driver but by pleading for the man's acquittal. He was for some time at St. Vincent's Hospital, New York where notes and manuscripts competed for space with other necessities on his bed-side table.

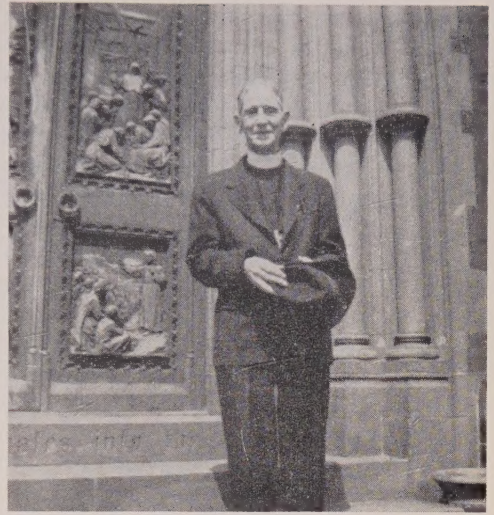
For nearly three years Father Harrison had been failing in mind and in bodily strength, yet his charm and his courtesy remained constant. A few months ago, after an unexpected fall, he was taken to the Benedictine Hospital in Kingston, N. Y., for observation, for an operation, and for treatment. Subsequently he was moved to the Orthmann Sanatorium, also in Kingston. There we were able to visit him frequently while our Priest Associate, Father Kenneth A. Hinds of the Holy Cross Parish, also in Kingston, carried the Blessed Sacrament to him with unfailing regularity.

In the late afternoon of January the 26th Father Allan E. Smith, a Novice of the Community, in the presence of two other

...iest novices administered the last rites to Father Harrison; at 6:15 p. m. on the same day he entered into rest. The next afternoon the body was received at the Chapel. After Vespers of the Day had been said, Vespers of the Dead were sung, after which a watch was kept till next morning when the Burial Office, Requiem and Absolution followed in the proper order, before the body was carried out to our Community Cemetery, where the community was joined by neighboring clergy and people of the village, for the final service and interment. Since the Superior had already sailed for England, en route to Liberia, Fr. Taylor, the Assistant Superior was the Celebrant of the Sung Requiem; Fr. Whittemore the deacon, and Brother Charles sub-deacon.

Father Harrison confessed the Faith, He fought a good fight, He finished the course.

May he rest in peace.



**FATHER HARRISON AT DOOR
OF GENERAL THEOLOGICAL
SEMINARY CHAPEL**

An American Primate Is Enthroned

BY DOROTHY MILLS PARKER

On January 14th last, at 3 o'clock in the afternoon, the Most Rev. Arthur Carl Lichtenberger was installed in Washington Cathedral, his official seat, as the 21st Presiding Bishop of the Episcopal Church in the United States. By now much has appeared in both church and secular press about the rites and about the Bishop, whose ministry has encompassed the offices of seminary professor, parish priest, cathedral dean, and diocesan bishop. There was simplicity and there was majesty, and there was deep significance in both the ceremony and the person of its central figure, whose name, figuring well for his episcopate, means light on the mountain."

More than one parallel has been drawn between the new head of the Episcopal Church in America and the recently crowned Roman Pontiff, John XXIII. Both come from humble origins, the Pope from an Italian peasant family and the Presiding Bishop from Alsatian immigrants who migrated to Wisconsin by ox-cart. Both have

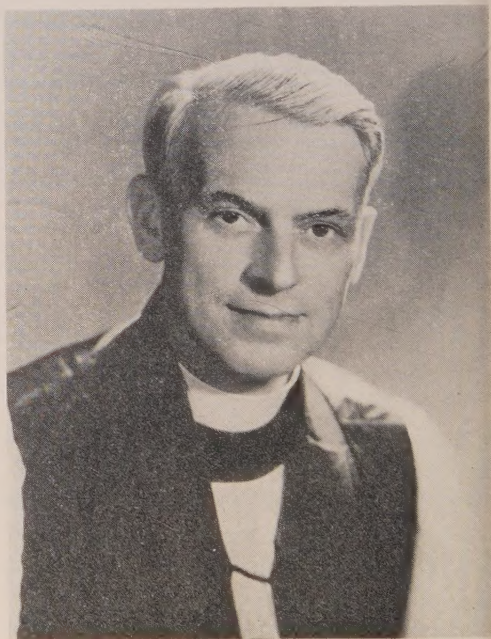
come out for the reunion of Christendom in its totality, even though by different means: the Pope in his precedent-shattering plans for an Ecumenical Council to which representatives of the Eastern, Anglican, and Protestant Churches would presumably be invited; Bishop Lichtenberger in his injunction that we as a Church "must reach out on all sides," not only to the Reformation Churches, and to the other Apostolic Churches with whom we share our Catholic heritage, but to the Roman Catholic Church as well.

These are the parallels. There are, of course, striking differences. The Pope, speaking *ex cathedra*, is regarded by his people as infallible, whereas our Presiding Bishop, though in a sense the Voice of the Church in America, for the most part speaks as an individual, a point he himself emphasized. Participating in the Pope's coronation rites were every rank of worldwide Roman Catholicism, but no other Christian Churches; at Bishop Lichtenberger's installation the Ro-

man Church was the only one of the major Christian bodies not in attendance. Here in their splendid vestments were Russian Orthodox Metropolitan Anastassy, Syrian Antiochan Archbishop Samuel, Armenian Archbishop Calfayan, Metropolitans Andrey and Bogdan of the Bulgarian and Ukrainian Orthodox Churches; Serbian Bishop Dionisije, and the Very Rev. Aimilianos Laloussis, Dean of Washington's St. Sophia Cathedral, representing Bishop Germanos of the Greek Archdiocese of New York. Here also was Bishop Grochowski, Primate of the Polish National Catholic Church in America, which derives its orders from the Old Catholics of Europe who broke with Rome in 1870 over doctrinal differences and are in communion with the Anglican Church. Here too were Moravian Bishop Hamilton, spiritual descendant of the pre-Reformation Hussites; Bishop Zoltan Beky of the Hungarian Reformed Church in America; the Rev. Franklin Clark Fry, president of the Lutheran World Federation, and representatives of other Protestant denominations.

From the first note on the organ which marked the beginning of the service to the stirring chorale, "Now Thank We All Our God," which closed it, there was one high point after another, climaxed by the Seating of the Presiding Bishop to a brilliant trumpet fanfare and the singing of the Te Deum, and his presentation by the Bishop of Washington to the congregation of over 3000 people. Bedecked with flowers and festal altar cloths and blazing with candles, the immense unfinished cathedral with its vaulted Gothic arches and jewel-like stained glass lighted by the winter sun, stood ready, all its aisles and all its chapels filled to overflowing. First to enter was the choir, preceded, as were each of the six processions, by crucifier and torchers. Professional crosses included two Coptic crosses presented by Haile Selassie on a visit to the Cathedral. The United States flag was carried in the choir procession, and the Missouri Clergy coming just after, followed the flag of their state. Bright-hued flags of all the Missionary Districts, borne by St. Alban's schoolboys, preceded the general procession, headed by the huge Cathedral banner proclaiming "My House Shall

Be Called a House of Prayer for All People." and the one depicting its patron saints, Peter and Paul. Here were the Cathedral Chapter, the seminary deans in their colorful academic hoods, the Class of 1925 of Episcopal Theological School, and representatives of the National and World Council of Churches; our own National Council followed with heads of other national Church organizations, including the General Division of



Women's Work, formerly the Women's Auxiliary. Next came lay members of the Standing Committees of the Diocese of Missouri and Washington, clerical and lay delegates from all the dioceses, representatives of the Cathedral's three schools, and behind the District of Columbia flag, the clergy and deaconesses of the Diocese of Washington. Brilliant splashes of color in this procession were the afore-mentioned Eastern and Old Catholic clergy, among them the Assyrian Patriarch in stiff gold brocade and the Polish Primate in crimson vestments and biretta, attended by two red-cassocked acolytes.

Entering from the North Transept, with the blue and white Episcopal Church flag as their standard, were the present and former canons of the Cathedral and the 75 members of the House of Bishops in the sharply contrasting red, black, and white of rochet and chimere. Most recently consecrated Bishop Blanchard, Coadjutor of Southern Ohio, by tradition led the line, and the Most Rev. Philip Carrington, Archbishop of Quebec and Acting Primate of Canada, walked in his scarlet robes at the end of it, representing the Mother Church of England.

The ritual followed the ancient liturgy used in English cathedrals for the seating of an archbishop, for, while Bishop Lichtenberger does not bear the title, his office is in actuality that of Archbishop and Metropolitan, as head of an autonomous branch of the Anglican Communion. Psalms 67, 15, and 22 were sung in procession, the second "O Lord, who shall dwell in Thy tabernacle," to the traditional plainsong and the others to modern settings: "I was glad when they said unto me" to Leo Sowerby's arrangement, and the *Deus Miseratur* to music composed for this occasion by Ronald Arnatt, organist of the Bishop's former cathedral in St. Louis.

A great blast of trumpets announced the Presiding Bishop's procession from the West Door: the president and secretary of the House of Deputies, Canons Wedel and Barnes; the Rev. Alexander Rodger, secretary of the House of Bishops; Senator Symington of Missouri, the lector; Dr. John W. Suter, Custodian of the Prayer Book; the Cathedral's Dean Francis B. Sayre; the Rt. Rev. Angus Dun, Bishop of Washington, preceded by the Verger with his silver mace; and at the end the new Presiding Bishop, walking humbly and reverently to his high office, preceded by his chaplain, the Rev. W. Murray Kenney, carrying the crozier, and followed by retiring Bishop Sherrill, attended by Bishops Goodwin and Mosley of Virginia and Delaware. The choir sang the jubilant Stanford setting of Psalm 150, "Praise God in His Sanctuary," and the trumpets and cymbals of which they sang accompanied the voices. At the crossing formed by four massive central pillars Bishop

Sherrill read the Certificates of Election; the long procession moved on to seats in the Choir and Senator Symington mounted the lectern steps to read the Lessons: Isaiah 6:1-3 and Romans 12:1-5. Now for the first time the congregation entered into the rites in the hymn, "Awake, Thou Spirit of the Watchmen," with its timely supplication, "Send forth, O Lord, Thy strong evangel"; in the great mass affirmation of the Creed, and in the Litany led by Bishop Sherrill: for peace, for unity, our Country, our Church, and its new head. The Lord's Prayer and the prayers and grace marked the end of this portion.

To "Praise, My Soul, the King of Heaven" the Bishop moved to the High Altar to dedicate himself publicly to his sacred office. Here, surrounded by the clergy and laity of the Church Militant, before the saints and martyrs of the Church Expectant depicted in the towering reredos, he knelt and prayed:

"O Lord, my God, I am not worthy that Thou shouldst come under my roof, yet Thou hast honored Thy servant . . . to stand in Thy House, to speak in Thy Name, and to serve Thy people. Pour into my heart such love toward Thee . . . that I may by my life and doctrine set forth Thy true and lively Word, and that whatsoever I do in word or deed, may do in Thy Name . . ."

The verses from the old Sarum Primer sung by the boy choristers broke the deep silence which followed:

"God be in my heart and in my understanding;
God be in mine eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at mine end and at my departing."

Now began the Installation proper, with the solemn administration of the Oath of Office. Dr. Suter, taking the Standard Book of Common Prayer from the altar, handed it to Dean Sayre, who addressed the Presiding Bishop with these words:

"Right Reverend Father in God, we are honored that you will be inducted and installed into this

Office in this place, and we desire that you take the Oath believed by us to be lawful and seemly in this behalf."

The Book was open at the place "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant . . ." In a firm, clear voice Bishop Lichtenberger recited the oath:

"I, Arthur, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America . . . do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes, and customs of the Office . . . not contrary to Divine Law. So help me God, and the contents of this book."

The Dean confirmed the act: "So is this Right Reverend Father and Faithful Pastor really and lawfully installed in the Episcopal Presidency of this Church," and Bishop Sherrill addressed him with these words:

"In the Name of God, Amen. I, Henry Knox, do induct and install you, Right Reverend Father in God, ARTHUR, into the office of Presiding Bishop, with all its rights, dignities, honors and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth for evermore. Amen."

So saying, he, with Canon Wedel, led Bishop Lichtenberger to the carved oaken 20 foot canopied stall at the north end of the Choir that is his cathedra, or chair of office. High overhead the trumpets rang out and the choir burst into Vaughan Williams' Victory Te Deum, with its mounting crescendo of praise, climaxed by the interlude of organ and trumpets and the final great chorus, "O Lord, in Thee have I trusted; let me never be confounded!" During the last verses the Presiding Bishop in his scarlet and sable episcopal vestments, escorted by Bishop Dun and the Cathedral Verger, moved in stately procession to the crossing. Here at the head of the steps leading into the Choir, just under the Rood Beam, he faced his people for the first time as their duly installed Primate, and Bishop Dun, turning to him with a gesture at once reverent and affectionate, said the words:

"Christian brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church in the United States of America, ARTHUR LICHTENBERGER . . . and I ask for him your continuing loyalty, affection, and prayers . . ."

To which the congregation, as one mighty voice, responded: "The Lord be unto thee a strong tower," and clearly and unflinching the Chief Shepherd answered: "He is my strength and my song and is become my salvation," and, turning, began the ascent into the massive pulpit. The gift of Canterbury Cathedral, it is carved with English saints and martyrs and the proclamation from the Magna Carta: "The Church of England shall be free." As the last lines of "O Spirit of the Living God" died away he paused, and after a long look at the multitude spread out before him, spoke the prayer with which he began his inaugural sermon.

One of our church periodicals has printed it in its entirety, and excerpts from it have been quoted in the religious and secular press from coast to coast. It was a simple sermon, and therein lay its power. It called for the relating of religion to all of life, and for a renewal of the sense of mission and unity:

"The Church has a mission . . . to serve God in the world. This is the only work it has . . . to be the channel through which God makes Himself known. Only at the point where its mission of transforming the world is being fulfilled can a genuine renewal of the life of the Church take place, for the only real renewal is a healing and saving manifestation of the power of love, in open and courageous encounter with the world . . . The Gospel speaks to the totality of life. The Church stands, not on the outskirts, but in the center of the town. The encounter of the Church with the whole man and the whole of life brings perplexities and uncertainties and suffering, but this is also the way of joy, for to obey God is to enter into an exciting adventure. So . . . we work for the transformation of the world, knowing quite well we can never accomplish it, but . . . knowing also, in our faith, that the world into which God has entered with His redeeming power will in His own time be transformed. Without His love God's commandments are impossible. With His love they are still beyond us but our striving is no longer losing . . . This is to live in faith and leave the issue to God's wisdom.

On the second great issue, that of unity he asserted,

"The Church of Christ in its essential nature IS ONE, as Christ Himself IS ONE. But we have broken that unity . . . and our witness is weak

ened because we are divided. The unity we desire is the fulfillment of the unity we have . . . and so . . . the requirement is laid upon us to become what we are. We are one Body in Christ . . . and our part is to clear the way so that God may lead us into the unity which is inseparable from the mission of the Church. This unity does not consist in the agreement of our minds or the consent of our wills; it is founded on Jesus Christ Himself."

"We are finding our way, by God's grace, into a deeper unity within our own Communion. We are coming to understand more clearly what it means to belong to a Church which is both Catholic and Reformed. This is not an uneasy compromise which will have to be resolved eventually one way or another . . . but a rich heritage, the two parts of which . . . are not incompatible and opposed elements, but essential aspects of God's truth."



Photo by Harris and Ewing, Washington, D.C.

The sermon concluded, he walked slowly back to the High Altar to the soaring Alleluias of "Ye Watchers and Ye Holy Ones" crowned by the descant of the boy sopranos on the last verse. Here he offered the prayer

that God "look favorably on the whole Church, that wonderful and sacred mystery . . . and let the whole world see that things which were cast down are being raised up, and things which had grown old are being

made new, and all things are returning to perfection through Him from whom they took their origin . . ." Then, turning to the congregation, he gave them his first blessing as installed Primate of the Church in America. "The Peace of God, which passeth all understanding. . . ."

In his sermon he had said that the induction of a new Presiding Bishop to his office was not of great significance in itself, for "the focus of attention is not on the person of the Bishop, whoever he may happen to be, but on the continuing life of the Church." For beyond all the age-old ceremonial and the brilliant pageantry was the long unbroken line, back through the years to Seabury, first American Bishop . . . to the Scottish Episcopate who consecrated him . . . through the Church of England back to Augustine, first Archbishop of Canterbury, and his predecessors who brought the Faith to Britain . . . back through the centuries to the undivided Early Church . . . to the Apostles themselves. And together with the

Apostolic Order which is the mark of the Holy Catholic Church, that multitude of saints by whose witness we are encompassed about. All bespoken in the 7th century Latin hymn to which the great throng left the cathedral, the unearthly beauty of the boys' voices alternating with the men in the plain song cadences as they sang the words which portray in mystical language the Church Triumphant:

"Blessed city, heavenly Salem, vision dear of peace and love,
Who of living stones art builded in the height of heaven above,
And, with angel hosts encircled, as a bride doth earthward move.

Many a blow and biting sculpture polished well those stones elect,
In their places now compacted by the heavenly Architect,
Who therewith hath willed forever that His palace should be decked."

May our new Chief Shepherd be to his people that "light on the hill" which his name signifies, and, through the Church he represents, to the world.

Beneath The Cross Of Jesus

BY ROBERT M. COLLINS

As we come now to the Lenten season and to the crucifix which is the focal point of our devotion and upon which all our attention dwells, we seek to love Christ, transfixed to His Cross as the greatest sign of the love of God that the world has ever known or will know.

The crucifix is an altar, a pulpit, and a throne. The crucifix, considered as an altar, brings to our mind certain thoughts. We know that mankind is sinful; that is to say, that man has rebelled against God and that he is, in essence, a rebel. He would much rather do what he wants to do when he wants to do it and how he wants to do it than be obedient to any one, even when that any one happens to be God.

At the same time, in the depths of man's nature he seeks for meaning to his life. He

does not want to believe that he eats, drinks, labors, sleeps, and at last dies, and that all this has no meaning or significance in his own life or the world in which he lives. His heart yearns for the eternal. So man sees himself the conflict and the struggle to do what God wants and at the same time to do what he, himself, wants to do; and so there is a life-long battle.

From the most primitive times we know that man has reached out to God and sought to offer to Him the best that he has. He therefore built himself an altar, and on this altar he gave to God a sacrifice. From the inception of the Bible where Abel offers to God a sacrifice, all the way through the day of our Lord, Man has sought to give to God the best of his substance in order to conciliate God and to be reconciled with Him and to live in peace.

but he has always felt frustrated. He has always felt his sacrifice was not good enough. No matter what he did he was bound and held by his own mortality, that his days were numbered, and that he was trying to concatenate God Who is infinite and Whose days are without number. He has felt frustrated because he realizes his own sinful state and condition, and at the same time the holiness and perfection of He, Who is God.

Thus God pities man, compassionates his inability, and Himself seizes the initiative. Christ, we have the Man Who was perfectly obedient to God from the first moment of His inception, to the last breath of His earthly life. We have the Man, Who, Himself, was perfect in mind, in body, and in spirit; but we have more than the Man.

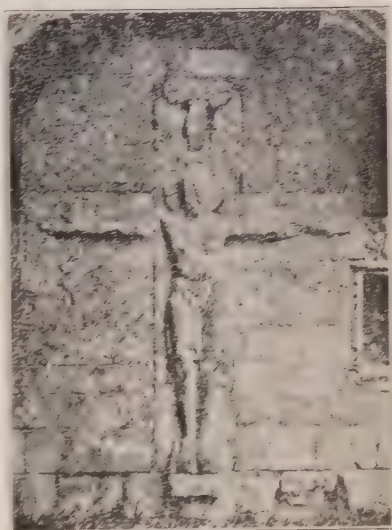
After Jesus rose from the dead, the doubting Thomas fell down at His feet and cried out, "My Lord and my God." That is the secret! He is what we believe Him to be: not only Man but God. Not only One Who has come to save but One Who rules. It is thus that Jesus is not only perfect Man but also perfect God.

What He did on Calvary is of infinite value. The wounds of Christ are the marks of His Body not only of God's great love for the human race but also of the victory of Christ over sin. They are the indelible stamps upon His Body manifesting the extent to which He will go in order to make redemption a possibility for the soul who believes.

The crucifix is thus an altar and this is what we mean when we sing the hymn written by St. Thomas Aquinas, "O Saving Victim, Opening Wide the Gate of Heaven to Man Below." In Christ the human race was given a new start. This was purchased for us at a great price: The Precious Blood of Jesus, Who is none other than God. Salvation is not cheap or easy or to be taken lightly for humanity is saved by the Blood

and Death of God. It took more than wood and nails to hold Jesus to the Cross. What held Him there was the strength and power of the silken band of love.

Jesus on the Cross is not a tragedy but a victory for God willed that He come to this hour that man might live. God could not be more generous nor manifest more love, nor give Himself more freely than He has in the Victim, which is Jesus Christ, offered on the Altar of the Cross.



The Cross is also a pulpit from which Christ preached the greatest sermon of His whole earthly career. The sermon which He preached is commonly called "The Seven Last Words." These sentences of our Lord contain, in nucleus, the whole teaching and ethics of His life.

All of our Lord's preaching in His whole life would have availed nothing if He had not set before us the supreme example of what it means to be placed under persecution and violence and death, and in His extremity to forgive those who had driven home the nails.

The First Word

At the moment of His greatest agony and pain, as the nails were driven through His flesh and veins to be fixed to the wood of the Cross, and as the Cross was dropped violently in the hole prepared to receive it, and His whole Body quaked in agony, our Lord raised His eyes to Heaven, and looking down he pitied those who had staked Him to the Cross and said, "Father, forgive them for they know not what they do."

The Second Word

As He forgave the human race in a general absolution for the offenses committed against Him, so now He prays for the penitent thief. This is a particular absolution. The thief turns to our Lord and says, "Jesus, Lord, remember me when Thou comest into Thy Kingdom." How quickly our Lord is to respond as in compassion and pity He looks upon the thief and says, "Today Thou shalt be with Me in Paradise." The penitent thief remained a thief to the last because with the last breath of his life he stole Paradise.

The Third Word

Our Lord looks upon His mother who stands at the foot of the Cross, faithful to the end. This is His dearest earthly possession. Nearby stands His beloved disciple. Beholding Mary, He says, "Woman, behold thy Son," and then to St. John, "Behold thy mother." Jesus would teach us two things: the care and consideration which every child must have for his parents, and the trust he placed in this adopted son-ship. From this moment forward, Mary becomes John's and John Mary's.

The Fourth Word

Our Blessed Lord, Who, during His earthly ministry, had never been separated from the love of God and from the Vision of His face feels the separation which sin can make. Sin hides us from the face of God, and we can see nothing but blackness and eventual death. In the midst of this, Jesus cries out, "My God, Why Hast Thou For-

saken Me." Our Lord felt the despair of a sin-ridden humanity turned away from the face of God.

How terrible sin is. How fully and completely it shuts out the Vision of God. Jesus became sin for humanity and felt humanity's despair.

The Fifth Word

The task of redemption now nears to completion, our Lord cries out, "I thirst." Jesus thirsted not merely for water, but to do the will of His Father and for the salvation of souls. Our Lord's thirst is still unquenched. It continues in the Mystical Body of the Church for all the souls in the world today who refuse to give Him to drink because they refuse to give Him their hearts.

The Sixth Word

Our Lord had come to do the will of His Father, and having completed that will, He alone, could cry out, "It is finished." Thus He was not eking out the end of a miserable existence, but rather it is the cry of triumph. "I have accomplished salvation. I have done the will of My Heavenly Father. I have established the Church. I have given the Sacraments. It is finished."

The Seventh Word

Thus, because His work is finished, it must now be carried by the Church into all the world and He commits His soul to the Father in perfect trust. "Father, into Thy hands I commend My Spirit." There is no fear here. Death does not overcome our Lord; rather does He leap off the Cross to embrace it.

So we see on the pulpit of the Cross the greatest sermon ever preached. It is the whole heart and center of our Lord's teaching. Jesus is not merely the supreme preacher and teacher, but rather the supreme example of the teachings and preachings which He has given in His life. He was not merely a Man of words, but a Man of deeds.

the crucifix is the pulpit from which the greatest sermon was ever preached.

Many people are under the misapprehension that Good Friday is the supreme tragedy and that Easter Sunday makes up for all this by being filled with glory and happiness. This is a mistake. There could never have been an Easter Sunday without Good Friday. Never the crown without the prelude to the Cross. Our Lord's own life was led to this moment when He offered Himself on the Cross. Thus we can see that Calvary is not the supreme tragedy but the supreme victory, that our Lord willed to come to this hour so that He may bestow on men the gift of everlasting life.

The Christian soul, in looking at Jesus on the crucifix, must see in Him the supreme King and ruler of the universe, Who can enter into the depth of men's hearts and know what they most desire. Jesus was and is the Master of every possible situation at every possible moment. He allowed no one to take His life until He was ready to die; and when He was ready, He went forth as a conqueror and not as a slave. He allowed men to kill and to abuse Him in order that men might see what sin will do even to God; but He could have stopped it at any given moment, yet He did not. He went the full measure of His love and He came "obedient to death, even the death of the Cross."

This obedience is His exaltation. Jesus is, indeed, the King, and He reigns from the Cross as from a throne. We see Jesus crowned not with the crown of thorns, but with the crown of glory. His Blood becomes the banner and the sign by which all those who love Him are redeemed; the nails, the symbols of victory which bind Him fast to the will of His Father; the cloth about His loins, the dress of the athlete Who has overcome the power of the devil.

No, He did not come down. He did not compromise His standards because He was held there by the force of love, love which is stronger than death.

Pilate wrote a title and affixed it to the Cross, and the reading was, "Jesus, the King." It is the truth, a truth greater than Pilate knew or understood that he proclaimed that day. Jesus is the King Who rules over our hearts and lives. Pilate said to the multitude, "Behold your King," and we look at Him on the crucifix and we behold the King, none other than the King of Glory Who has given us the blessed gift of everlasting life.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? Even the Lord of hosts, he is the King of glory."

(Psalm 24, vs. 7-10)

As we look at Christ on His Cross this Lent, we may behold that Cross as an altar, a pulpit, and a throne. This is the center of our devotion and our life.



Sisters Plan Three Conferences

For five years now the Sisters of St. Helena have held a Conference on the Religious Life for young women between the ages of eighteen and thirty, at the Mother House at Newburgh, over the week-end of Labor Day. The Communities of St. John Baptist, St. Mary, Holy Nativity, St. Margaret, and the Transfiguration have all assisted at one or more of the Conferences, and the fathers of the Holy Cross have taken part in all of them. This year three similar Conferences are to be held the week-end of September 5th to 7th: one at St. Mary's Retreat House, Santa Barbara, California, one at De Koven Foundation, Racine, Wisconsin, and one again at the Convent of St. Helena, Newburgh, New York.

From the planning and giving of these Conferences over a period of five years two facts have struck us which, to us are both interesting and surprising. The first is that there is far more general interest and serious thought of the Religious Life as a possible vocation among high school seniors and college students than we had any idea of, and the second is that it is not only in spite of any real understanding of what the Religious Life is, but with considerable misunderstanding and sentimentality concerning it.

There is a general dim conception that it is a hard life, that its demands are unknown and unlimited, that it requires the giving of oneself irrevocably and without reservation, that it is only intended for a few: and this thought exercises an enormous attraction. For most it is THE attraction.

No one has ever come to a Conference knowing that a vocation to the Religious

Life is no whit different in essence from the vocation of every Christian: that every baptized Christian is to love God and his neighbor and is destined ultimately for union with God; and that the purpose of all our rules and constitutions is to help us do just that. The only difference between "religious" and "ordinary" Christians is one of degree. The Religious Life is simply the Christian life carried to its furthest possible limit here and now. For the Religious the end is always in view, all else is ordered to it, and many good things relinquished to attain it.

It always seems a relief to the girls at the Conferences to discover this, and, for the rest, to see that we are just ordinary people doing ordinary things; that the peace and harmony of Convent life is no more than the norm for all Christian homes; to see the Religious Life, that is, through our eyes, to see that so far from being peculiar, it is normal and happy.

The girls at our Conferences are present at Mass and the Divine Office with us; they are led in meditations and group conferences by priests of the Order of the Holy Cross; they help the Sisters with the house work and they have time for rest and thinking and much conversation. If we never see them again, (though most often we do) they go away with a clearer conception of the responsibility of every baptized Christian. They know that the same qualities of common sense, courage, and generosity are needed everywhere, and that it is those very qualities in themselves to which the Religious Life made its appeal in the beginning and if they have a vocation, offers the most complete fulfillment.

ST. MARY'S RETREAT HOUSE – SANTA BARBARA, CAL.
DE KOVEN FOUNDATION – RACINE, WISCONSIN
CONVENT OF ST. HELENA – NEWBURGH, N. Y.

Even So We Speak

BY MARION F. DANE

is strange. You notice it the first day in the University. There is something different, something wrong. The freshness, first-day enthusiasm of the high school and the small college aren't there. And one young instructor slumps into his chair and stares at the class through unseeing, rimmed eyes and begins his opening address in a monotone which bears the weight of a century of disgust and boredom, you're a little bit angry . . . and confused.

You sleep in a room that contains twelve beds, and you stand in a cafeteria line to get your meals, and you hurry across a crowded campus, and you sit in auditorium style classrooms surrounded by a sea of bored, indifferent faces—fifty, one hundred, one hundred and fifty. You are confronted every moment by other souls encompassed by other lies, and yet you find no life.

You take a course in twentieth century literature, and you begin to see a new philosophy grow on the pages before you. Evelyn Waugh and Nathanael West and Aldous Huxley and James Joyce beat at you with their own unhappiness. The world is a farce. Life is a dirty deal. The only purpose of individual being is to be and to continue to be until you cease to be, and then that's the end. There is no reason, no plan.

You look about you, and you see on every face and people who believe in this . . . in NOTHINGNESS. And you wonder.

Then one night you startle yourself awake in a nightmare, and you sit up in bed listening on the screams that rise into your ears, and you try to pray. But your only answer is the sound of eleven sleeping bodies, the night which had been your shield becomes a leaden weight. A prayer rushes to your lips and escapes unspoken, for what prayer in a world of nothingness?

You stare into the mirror-like darkness, and you see a reflection of . . . nothing. You cling with desperation to an insanely whirling world, and gripped in your sweaty palms is . . . nothing. The anger and confusion of your first day are sterile. You know too well the secret of nothingness.

It is existence . . . and existence . . . it could be my existence . . . without God.

Without God. The sound echoes through the chambers of your mind. Without God. All these people . . . the University . . . the world . . . without God.

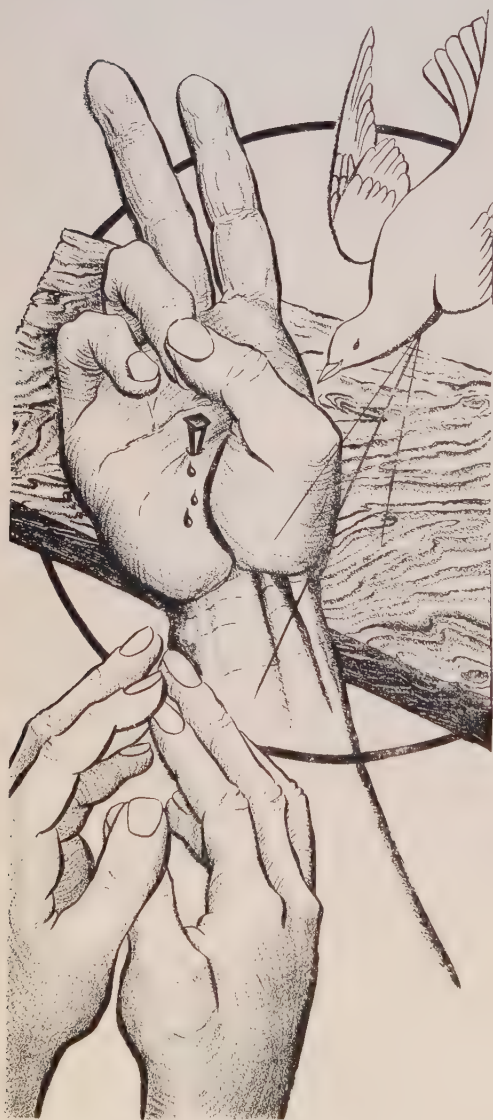
Suddenly you are filled with the answer to the unspoken prayer, and you know peace, and the night is kind again. Nothingness? . . . nothingness, after all, is a seeming thing, a falsity; for God is there—eternally, indisputably, within you, around you, in the day and in the night, at the beginning and at the ending. This is why there is life and why life has meaning.

Teaching cannot be done without purpose, and learning cannot be accomplished without hope. You know now that there can be no life where God is not felt, and how can there be education where there is no life?



Litany of the Hand of Christ

(Upon Seeing the Right Hand of Christ
Nailed to the Cross)



God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, One God.

*After each line; HAVE MERCY O LORD
UPON US SINNERS*

Hand of God the Son,
Hand of Christ,
Hand of Jesus,
Hand of a father,
Hand of a brother,
Hand of God,
Hand of man,

Hand of welcome,
Hand of joy,
Hand of beauty,
Hand of peace,
Hand of faith,
Hand of hope,
Hand of love,
Hand of healing,
Hand of comfort.

Hand so perfect,
Hand so blessed,
Hand so strong,
Hand so firm,
Hand so skilled,
Hand so merciful,
Hand so forgiving,
Hand so thoughtful,

Hand so ready,
Hand so patient,
Hand so meek,
Hand so kind,
Hand so peaceful,
Hand so quiet,
Hand upholding,
Hand uplifting,

Hand planing the wood in the carpenter shop,
Hand changing the water into wine,
Hand raised in stilling the waves,
Hand making the blind to see,
Hand raising the dead,
Hand feeding the five thousand,
Hand healing the sick,
Hand raised in teaching,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

After each line;

HAVE MERCY UPON US.

and washing the feet of the disciples,
 and raised in warning,
 and raised in blessing,
 and of prayer,
 and raised in supplication at Gethsemane,
 and of offering,
 and betrayed,
 and scorned,
 and condemned,
 and transfixed,
 and of sorrow,
 and of pain,
 and of death,

For each line: JESUS, HAVE MERCY

and of the resurrected Christ,
 and bearing the mark of the nail,
 and blessing the supper at Emmaus,
 and of redemption,
 and of the ascended Christ,
 and of Glory,

Lamb of God, that takest away the sins of
 the world,

Spare us, O Lord

Lamb of God, that takest away the sins of
 the world,

Hear us, O Lord

Lamb of God, that takest away the sins of
 the world,

Have mercy upon us.

Let us pray

O Lord Jesus Christ, our merciful High Priest, who didst offer to the Father a pure offering, to reconcile sinners unto God by the infinite merits of Thy life, Thy passion, and Thy death; give us grace, we beseech Thee, to die to the world, and live to Thee alone, and finally depart in peace, through Thy merits, who livest and reignest, world without end. Amen.

This devotion is by Mary Juchter, on leave from the Bolahun High School. The drawing is by Virginia Giles, a contributor to the December number.

What Sisters Think

BY AN ENCLOSED NUN

With the help of my God I leap over the wall:
 Fortitude: a Gift of the Spirit.
 After the Last Supper. Peter the generous,
 impulsive one—said Lord, I am ready to
 go with Thee—both to prison and to death.
 Peter had natural physical courage and
 meant what he said:
 and we know what happened:
 just a few hours.

After supper they went as usual to the Mount
 of Olives.
 When they reached the grove, Christ said,
 Pray, that ye enter not into temptation.
 When He left them, and went alone about a
 stone's throw ahead of them.
 He prayed, Father, if thou be willing,
 remove this cup from me.
 He prayed in agony, he prayed more earnestly.

Christ also had physical courage, and
 He had a human, natural shrinking from the
 danger of death, when face to face with it.

It must have been to himself almost as much
 as to the Apostles he said, ray, that ye enter
 not into temptation.
 But temptation came to Him.

He had always shown clarity of mind and
 firmness in recognizing and meeting the
 pitfalls His enemies, the Pharisees, the
 Saducees, the Sanhedrin, the Roman au-
 thorities set for Him.

But human powers, even Christ's human
 powers, just because they are human, at
 best are circumscribed, limited, fragile.

Many people, sinners, show courage in the
 face of death, even to the loss of life itself.
 In doing so they do not exercise the Christian
 Virtue, or the Gift of Fortitude.

A man may be depressed, or desperate, or worried about business, and kill himself.

He may risk death from vanity or for a big sum of money, like wild animal trainers or acrobats in a circus. Or a man, a political leader may prefer death to defeat.

The passion for honor has deep roots.

When our Lord prayed, Father, if Thou be willing, remove this cup from me, almost in the same breath, He said, Nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven.

His natural human courage—fortitude was given supernatural help. The Holy Spirit gave to his faltering human powers strength and direction.

St. Thomas (III Sent.) says the one gift of fortitude extends to all difficulties which can occur in human affairs, even those beyond human ability, for St. Paul says, I can do all things in Him who strengthens me.

When the unexpected takes us by surprise there is something inside us which makes us want to laugh.



Bp. Donegan, escorted by Bp. Campbell, leaves after visitation. Frs. Taylor and Bessom watch Fr. Superior give blessing to Fr. Spencer who was leaving at the same time.

There is something else inside us, not quite so amiable, which makes us prone to think evil and to rejoice in iniquity rather than in the truth, while, at the same time, and deeper still in our hearts we are envious. Every Saturday at Prime we recite, *Thou Lord my God shall make my darkness to be light . . . and with the help of my God I shall leap over the wall.* St. Thomas (ibid) says, the word *wall* means everything that can stand as an obstacle to human infirmity.

To leap over that wall is not to escape from the difficulties of life: nor is it the enlightenment of the darkness of our self interest or self assurance.

It is the conquest of our natural weakness and fear.

In the course of life, we may, by God's grace overcome the world and the devil.

The flesh and human infirmities remain with us until we die. To leap over that wall of human infirmity is beyond any natural power: it requires our impulses—our energy—from the Holy Spirit which enables us to use the divine power as though it were our own.

To do all things in Him who strengthens us

DENIAL

Beloved Master, do not look at me!

How can I bear to meet Thy loving glance I, who for many years, denied Thy love—cold and indifferent, selfish, indolent!

I bow my head and rush into the night—and weep.

But there is no escape.

Still, in the dark, I'm followed by Thy gaze. That piercing, burning tenderness of love. Thine anger I could bear though it should slay:

Thy mercy is a scourge that cuts and sears. And yet, and yet, and yet—

Have mercy, Lord.

—Retreatant, House of the Redeemer

JOY IN SUFFERING

in suffering!
 Can this be
 In Thou wast nailed upon a tree?
 Urged first, then crowned
 In cruel thorns,
 For anguish gently borne:
 All for me.

O holy selfless
 Will of God,
 The love that underlies
 All suffering borne
 In praise of Him,
 Makes joy of sacrifice.

—Woman with cancer



- Book Reviews -



IMINATIONS OF CHRISTIANITY
 among the Ancient Greeks, by *Simone Weil*,
 ed and translated by *Elisabeth Chase*
Geissbuhler. (Beacon: Boston, 1958) Cloth.
 208. \$3.95 English Edition: (Routledge
 & Kegan Paul Ltd.: London, 1957) 25s.

back in October of 1956 we published
Isis and Prometheus which was a chapter
 in the work now under review. We were
 grateful to the translator and Messrs. Rout-
 ledge and Kegan Paul for their kind permis-
 sion. At that time Mrs. Geissbuhler gave a
 sketch of Simone Weil's life which we will
 repeat here.

Intimations, as the editor's note tells us,
 is a collection of Simone Weil's writings on
 Greek thought, partly from her *La Source*
de la connaissance and partly from *Les Intuitions Pre-*
sentatives. Such a book can bring pene-
 trating illumination and not a few shocks.

Simone Weil was converted to Christian-
 ism in a personal way, but she never made
 the official step of baptism: she felt her
 vocation was to stay outside the fold and
 to other straying sheep in from that van-
 e point. Undoubtedly her new-found faith
 meant a great deal to her and she is, there-
 fore, apt to err on the side of exaggeration.

She also had a deep knowledge and love
 of the Greek classics. Naturally she was al-
 ways on the look-out for possible before-the-
 Christian allusions. Again she lets her
 pen run away with her pen. On page 94 we
 read, "If people read Plato in the same state

of mind as they read the Old Testament,
 they would perhaps see a prophecy in these
 lines." But that is just the point: Christians
 cannot read other literature as they do the
 Old Testament. In any case, there is more
 than casual exaggeration in the statement
 found on page 52: "The Gospels are the
 last and most marvellous expression of Greek
 genius, as the *Iliad* is its first expression."

In an Orphic fragment quoted on page 75,
 reference is made to "the lake of memory"
 and on the next page we are told that this
 is the same as the Platonic "reminiscence"
 and the "grieving memory" of Aeschylus.
 As a matter of fact, on page 57 (and also in
 the *Holy Cross Magazine* version printed on
 October 1956) the translator renders this
 "dolorous memory"—she could have been
 more consistent! But, aside from this small
 item, it certainly is going beyond the bounds
 of reason to equate this Greek conception of
 knowledge recalled from the soul's pre-
 existence to the "dark night" of St. John of
 the Cross as recorded on page 58!

Apart from theological implications, I do
 not think that Miss Weil allowed enough
 stress on the development of Greek thought:
 she treats all its literature as if it came from
 the same period. For instance, in the
 Homeric legends *Nemesis* was not such a
 bull blown concept as she would lead us to
 believe. See *Religion in Greek Literature* by
 Dr. Lewis Campbell, page 81: "The idea of
Nemesis, afterwards so potent, is only fit-
 tingly present in the *Iliad*, where the world
 itself has the more simple meaning of

natural anger or indignation." The Hebrews wrote about persons and events rather than ideas. The early Greeks did the same thing, and so there is a real affinity between Hebrew and Homeric literature in this respect. But the later Greeks developed theories, ideas, and concepts and got away from the concrete. They were fascinated by the relation between reality and our knowledge of it and one of the most famous pictures regarding one theory is Plato's cave in the *Republic*. I cannot follow Miss Weil's interpretation on page 134 that this has to do with love rather than knowledge; the allusion to the *Symposium* is beside the point.

But Simone Weil, perhaps because of her very unorthodox approach, gives us many fresh and refreshing vistas on old themes. Her remarks on 'power' are most penetrating and I expected she would quote Lord Acton's "Power corrupts, and absolute power corrupts absolutely"—but maybe she did not know it. There are some telling paragraphs on prestige. This comes on page 137: "Christ, throughout his life, had very little prestige. He was totally stripped of it after the Last Supper. Even his disciples completely abandoned him. Peter denied him; Peter who is today wrapped in a mantle of prestige deriving from the Church and twenty centuries of Christian history. During the life of Christ it was extremely difficult to continue wholly faithful to him in his misfortune. Today there is an even greater difficulty. Because of his prestige, which acts as a screen, it is possible to be faithful even to death without being sure that it is to him one is faithful." "Today the glorious Christ veils from us the Christ who was made a malediction; and thus we are in danger of adoring in his name the appearance, and not the reality, of justice." (page 148). While we may not read Greek literature as if it were holy scripture, nevertheless it contains much for our soul's health. Here is a helpful quotation given on page 98: "The contemplative being must be brought, as his original nature demands, to a resemblance of what is contemplated."

Certain it is that not all schoolmasters bring us unto Christ have to be Hebrew!

S.J.A.



JOURNEY THROUGH THE BOOK OF COMMON PRAYER, by Rev. Charles E. Fritz. Morehouse-Gorham, New York, 1959. pp. 82. \$1.35 Foreword by the Rev. Evan Williams.

Here we have a handy booklet which will surely meet a real need in many parishes. Newcomers are not the only ones who have trouble in trying to follow the Prayer Book services in church. Fr. Fritz now offers a clear though brief "commentary *cum directions*" to supply a sort of road map for one's public worship at the Eucharist and Morning and Evening Prayer. It is not a booklet for children, despite its title on the front and the liturgical family tree tucked in beneath the back cover, for the entire contents of the book receive attention. It should be a valuable gift to adults seeking instruction in prayer, faith and worship, especially as it is entirely loyal to the Book of Common Prayer as printed.



THIS CHURCH OF OURS, edited by Howard A. Johnson. Foreword by the Bishop of New York. Seabury Press, Greenwich, Conn., 1958. pp. viii plus 129. \$3.25.

This meets us as a series of essays on the ethos of the Episcopal Church by eight outstanding clergymen: Bishop Bayne of Olympia, Dean Rose of the General Seminary, together with two of his professors, Drs. Dawley and Casserly; Dr. Krumpal, Chaplain of Columbia University; Professor Mollegen of the Virginia Seminary; the Rector of St. Mary's, Tampa, Florida, Dr. Carroll Simcox; and Dr. Wedel, Warden of the College of Preachers, Washington, D. C. Each has something to say and says it well, all centering on the thought "Our Freedom

is freedom, not unlike that of a goldfish in the bowl, is very real, even though confined within the limits set by the official formulas of the church. Each of the articles is really excellent, though we must bear in mind the restricted subject being discussed. When this has been said, we feel sorry to record that the general impression given is that of a "pep-talk" for the Every Member

Canvasser. We miss any reference to the supernatural mission and aspect of the church, which surely is not alien to our spiritual freedom. We realize fully that a small handbook like this cannot be a compendium of theology, but we do deplore the distinct "this-worldly" atmosphere.

R.E.C.

The Order Of The Holy Cross

West Park Notes

The new pictorial, "Episcopal Church Illustrated" has, in its February number, three pages of pictures and text about the Order. It is very satisfying. Prosperity and wide influence to this new journalistic venture! The newly formed Committee on Information of the Advisory Conference on the Religious Life is especially appreciative of its publicity.

The Father Superior sailed from Liverpool on the 19th after conferences in England and talks about the Order and the Mission. He was especially glad to see the Beasley family. Dr. Beasley, formerly of St. Joseph's Hospital, Bolahun, is a Fulbright scholar studying tropical medicine, a subject he himself could teach.

Fr. Taylor, Assistant Superior, attended the N. Y. meeting of the Council on the Religious Life, on the 25th. He usually stays close to home, substituting for the Superior, caring for house and grounds, and giving the novices their daily classes and general supervision. As Novice Master, he leads a novitiate which averages ten members.

Fr. Hawkins conducted meditations for the Massachusetts clergy in St. Paul's Cathedral, Boston on the 2nd; gave a retreat at South Kent on the 10-11th and at the House of the Redeemer, 13-16th; he gave a Lenten address at Trinity Church, N.Y.C. on the 18th; he conducted a short retreat for the Sisters of St. Anne at their Kingston convent on the 27th.

Fr. Harris conducted Clergy Quiet Days at Garden City on the 3rd and at Helmetta, N. J. on the 23rd.

Fr. Bessom took a Quiet Day at St. Andrew's Church, Kent, Conn. on the 4th, a Parochial Mission at St. John's, East Hartford, 8-15th, gave the Communion Breakfast Address at Trinity Church, Seymour on the 21st, a talk on the Religious Life at All Souls' Church, Waterbury on the 22nd, the same at St. Mary's, Palmer, Mass. on the evening of the same Sunday, and a talk on the Liberian Mission at St. Andrew's Church, Albany, N. Y. on the 24th.

Fr. Terry gave a School of Prayer at Grace Church, White Plains early in the month then went west to visit Seminarists



Bolahun, l. to r.: Fr. Gill, Guests, Mary Ann Skinner, Fr. Prior, Fr. Dr. Smyth

Associate at Seabury-Western and Nashotah and to take appointments in Ohio: Lancaster, the 16th, St. Michael's, Cincinnati, 21-23rd, St. Stephen's, same city, 25-27th.

Br. Paul gave a Quiet Evening at Trinity Church, the Bronx on the 3rd, gave an instruction at the School of Prayer of St. Luke's Chapel, N.Y.C. on the 10th, went to St. George's, Hempstead, L. I. to conduct a retreat for the young people on the 21-22nd, and up to Trinity Church, Hicksville for a Quiet Evening on the 22nd.

Br. Charles gave the address at the Acolytes' Festival on the 7th at the Church of St. Mary the Virgin, N.Y.C., spoke at a Youth Conference in Warwick, N. Y. the next day, showed slides and spoke on the Liberian Mission in Philadelphia on the 15th, and held forth at St. Mark's, Teaneck, N. J. on the 22nd.

OUTSIDE WORK IN MARCH

Our huge appointment book is not yet loaded with jobs away from home for March.

Fr. Superior will be visiting the Bolahun Mission.

Fr. Hawkins goes to Christ Church, Greenville, N. Y. for a Quiet Day on the 8th, speaks at evensong and gives a Quiet Day at the General Seminary the 13-14th,

visits in Good Shepherd Parish, Rosemont for the weekend of the 14-15th, during which time he will conduct a Quiet Evening and give the sermon at the late service. He will give a day to Grace Church, Hastings N. Y. on the 18th and will conduct a Quiet Day at Christ Church, Greenwich, Conn. on the 24th.

Fr. Harris, Episcopal chaplain for Sing Sing, will go to the Good Shepherd, Newburgh on the 24th for Passion Week preaching.

Fr. Bessom will talk about the Liberian Mission at the Church of Our Savior (parish of Br. Martin at Bolahun), Plainville, Conn. He will give the Three Hours, Good Friday at Rosemont.

Fr. Terry will fill speaking engagements as follows: Church of the Redeemer, Springfield, Penna., the 11th; St. John's, Flossmore, Illinois, the 15th; St. Patrick's, Franklin Park, Illinois, the 18th; St. Edward's, Joliet, Illinois the 22nd.

Br. Paul will conduct a retreat for young people at Camp De Wolfe the 13-15th.

Br. Charles will give a Children's Mission at St. Augustine's Chapel, N.Y.C. the 8-15th.

D.V. Deo Volente ☩ D.V. Dirige vestigi-

The Order of Saint Helena

Newburgh Notes

February might well have been called "College Month" at the convent. It began with a retreat for students from Mount Holyoke College, South Hadley, Mass., conducted by Sr. Mary Florence from Feb. 1st to 3rd. Sr. Alice conducted a retreat for students from Vassar College, Poughkeepsie, N. Y. the weekend of the 6th and for students from Syracuse University the weekend of the 20th. Preceding this latter retreat, on Sun., Feb. 15th she went to Syracuse to speak to the Canterbury Club

about retreats and about the Religious Life showing slides to illustrate the talk.

From Feb. 20th to 22nd Sr. Josephine participated in the Vocational Guidance Conference for College Students of the Second Province held at Seabury House in Greenwich, Conn. In connection with our work with college students, it may be of interest that thirty-one of our associates are in school, college, or graduate school.

Sr. Josephine was in South Carolina at

beginning of the month. On the 2nd she spoke to a meeting of the Daughters of the Holy Cross at Trinity Church in Columbia. Her talk was one of a series of talks given to this group under the general title, "What Women Can Do in the Work of the Church." On Feb. 3rd she led a quiet day at the Church of the Good Shepherd in Philadelphia.

On Feb. 3rd Sr. Mary Florence gave a quiet evening in Brooklyn at the Church of the Ascension to the Brooklyn District of the Woman's Auxiliary of the Diocese of New York Island. On the 12th she conducted a quiet evening of a school of prayer held at St. Luke's Chapel, Hudson Street, in New York City. Also included in her visit to St. Luke's was an afternoon session on prayer for the sick. On the 25th she was at the House of the Redeemer in New York City in the capacity of secretary to the meeting of the Advisory Council of The Conference on the Religious Life.

Sister Clare gave a quiet day to the Woman's Auxiliary of the Church of the Advent in Philadelphia, Pa. on Feb. 18th. She

spoke and showed slides at St. Mary's Church in Sparta, N. J. on the 25th.

Sr. Elisabeth, who went to our priory in Versailles following the auto accident there, went home to Hastings, Nebraska for her rest on Jan. 25th. From Jan. 29th to Feb. 5th she gave talks and showed slides at four neighboring parishes, including St. Mark's, Hastings and St. Stephen's, Grand Island. On Feb. 8th she spoke at St. Barnabas', Omaha, and left for Portland, Oregon. On Feb. 10th she conducted a quiet evening at St. Stephen's Cathedral in Portland. On Feb. 11th, Ash Wednesday, she led a quiet day at Trinity Church and a quiet evening at St. Stephen's. She conducted another quiet evening at St. Stephen's on the 12th.

We have several events scheduled for the first half of March. On March 1st Sr. Josephine is to speak on the Religious Life to the Canterbury Club at Rutgers University, New Brunswick, N. J.

On the 2nd Sr. Mary Florence is planning to give a talk on the Religious Life and to show slides to the Woman's Auxiliary of St. James' Church in Danbury, Conn.



On March 5th Sr. Alice is speaking on "Religious Orders for Women in the Episcopal Church" to the Women of the Church of the Resurrection in Hopewell Junction, N. Y. She also will show our much-used slides.

On March 6th to 8th Sr. Clare is to conduct a retreat for a teen age group from the Church of the Redeemer in Pelham, N. Y.

Sr. Ignatia will conduct retreats for associates and friends of the Order at the convent on March 12th and 14th.

Sr. Alice is giving a quiet day at St. Paul's, Pleasant Valley, N. Y. on March 19th. And that is where, at the time of writing, our March calendar comes to an abrupt halt!

VERSAILLES NOTES

The Convent automobile accident Christmas Eve was an ill wind indeed, but in God's providence, it also brought us blessings. One of these was the visit of our two Junior professed Sisters in Versailles. Sister Elisabeth went on west on January 22nd, but Sister Grace was librarian at school for the entire winter term, replacing Sister Mary Teresa while she was convalescent.

Conference Week was scheduled this year for the first week in February, and was sandwiched in between two exciting events, the Swimming Meet the Saturday before, and the Winter Informal Dance the Saturday afterward. The dance was a Mardi Gras affair, with a red, gold and white paper ribbon ceiling, Pat Boone making good use of our public address amplifying system, and the atmosphere cloudy with confetti and flying paper spirals.

Father Homer Rogers gave the basic course on the Family in Conference Week, and we had as our guest Mr. Norris Getty, of Groton School. He served as a judge of the oral reports on the Friday, as did Mr. Morris B. Cierley, the Kentucky representative of the Southern Association of Col-

leges and Secondary Schools. There were eight special topic courses this year, one on Psychology and the Family, one on Heredity, and six studying the family in different cultures: Ancient Greek, Jewish, Japanese, Northeastern Indian, French and Thai. I chose Thailand for study because we are expecting to have a Thai student with us next year. Several Thailanders visited meetings of this group.

The new academic semester began on February 9th, and Father Stevens, O.H.M. made his third visit this year from the 10th to the 12th. The Mardi Gras Carnival sponsored by the Guild of St. John the Divine, took place on Shrove Tuesday, the 10th, under the red, gold and white canopy which had been left up for this occasion after the dance. The Juniors had an original offering at the Carnival. They had collected and duplicated, and made a cookbook of recipes for favorite Margaret Hall dishes, such as Examination Sandwiches and Woodford (County) Pudding, made mostly of eggs and raspberry jam.

Then presto! change! it was Ash Wednesday. Most of the school was making the Student Retreat, conducted by Father Stevens, a number were fasting, and everybody was reciting the Penitential Office in chapel. It was a salutary and invigorating beginning to Lent. The next day Sister Frances went to Huntington, West Virginia, to speak at the Woman's Auxiliary of St. Peter's Church on the life and work of the Order. The rest of us went at our three R's and our preparation for Easter, as well as for the Spring play and the concert which our girls are preparing to give in May with the chorale of Millersburg Military Institute.

On the 21st, the seventh grade, fourteen strong, gave us a dramatization of E. Nesbit's *The Land of Far Beyond*. This book is an allegory in the manner of *Peter Rabbit's Progress*, which our Lower School enjoys. The seventh grade did the dramatization and the producing themselves, with the help of a faculty advisor.

An Ordo of Worship and Intercession Mar. -- Apr. -- 1959

- Monday V Proper Mass col 2) Ash Wednesday in Masses of season through Maundy Thursday omit Psalm in preparation Gloria there and at Introit and Lavabo pref of Passiontide through Maundy Thursday unless otherwise directed—for *perseverance in Lenten discipline*
- St Patrick BC Double W gl col 2) feria 3) Ash Wednesday or of feria V col 2) St Patrick 3) Ash Wednesday—for the *Irish Church and nation*
- St Cyril of Jerusalem BCD Double gl col 2) feria 3) Ash Wednesday cr or of feria V col 2) St Cyril 3) Ash Wednesday—for the *Society of the Oblates of Mt Calvary*
- St Joseph Spouse of BVM Double I Cl W gl col 2) feria 3) Ash Wednesday cr prop pref—for *Christian family life*
- Compassion BVM Double II Cl W gl col 2) feria 3) Ash Wednesday seq cr pref BVM (Transfixion) no mention of St Cuthbert this year—for *all Franciscans*
- St Benedict Ab Gr Double W gl col 2) feria 3) Ash Wednesday or of feria V col 2) St Benedict 3) Ash Wednesday—for the *Order of St Benedict*
- Palm Sunday Double I Cl V cr before principal Mass blessing and procession of palms R at other Masses LG of Palms—in *thanksgiving for our Lord's Atonement*
- Monday in Holy Week V Proper Mass col 2) Palm Sunday—for the *Liberian Mission*
- Tuesday in Holy Week V as on March 23 no mention St Gabriel this year—for the *Companions of the Order*
- Wednesday in Holy Week V as on March 23—for the *Order of the Holy Cross*
- Maundy Thursday V at Mass W gl cr—for the *Confraternity of the Blessed Sacrament*
- Good Friday B No Mass Office of the day as directed
- Easter Even V no Mass of the day at Vigil Mass of Easter W gl pref of Easter—for *those baptized at this time*
- Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—*thanksgiving for the Resurrection*
- Easter Monday Double I Cl W gl col 2) Easter seq cr—for the *Community of the Resurrection*
- Easter Tuesday Double I Cl W gl col 2) Easter seq cr—for the *Order of St Helena*
- April 1 Within the Octave Double W gl col 2) Easter seq cr—for *St Andrew's School*
- 2 Within the Octave Double W as on April 1—for the *Society of St Dismas*
- 3 Within the Octave Double W as on April 1—for the *Eastern Orthodox*
- 4 Within the Octave Double W as on April 1—for the *Priests Associate*
- 5 1st (Low) Sunday after Easter Double I Cl W gl cr—for the *Order of St Anne*
- 6 Annunciation BVM Double I Cl W (transferred) gl cr pref BVM Alleluia instead of Gradual in festal and votive Masses till Trinity—for the *Community of St Mary*
- 7 Tuesday W Mass of Easter i gl—for the *Seminarists Associate*
- 8 Wednesday W as on April 7—for *just peace*
- 9 Thursday W as on April 7—for *vocations to the religious life*
- 1 St Leo the Great BCD Double W gl cr—for the *Confraternity of the Love of God*
- 2 2nd Sunday after Easter Double W gl cr—for *Mt Calvary Priory*
- 3 St Justin Martyr Double R gl—for the *Confraternity of the Christian Life*
- 4 Tuesday W Mass of Easter ii gl—for *all who minister through medicine*
- 5 Wednesday W as on April 14—for *all the sick and suffering*
- 6 Thursday W as on April 14—for *all victims of oppression*

. . . Press Notes . . .

On January 27, 1959 Fr. Jesse McVeigh Harrison, O.H.C. departed this life. It is about his burial that I write.

Never before have I so fully realized what a difference there is in the burial customs of the Catholic Church in their entirety and those usually used. Too few parishes use all the wonderful ceremonies that are provided and so often the Prayer Book Burial Office is the only form used. Not that that service cannot be a beautiful and helpful thing. There is hardly anything in any service, other than the Mass, that has such stirring words, especially those of St. Paul that nothing can separate us from the love of God—he was persuaded and hearing him say so should persuade each of us each time we hear it said. It is the other ceremonies that make the difference and take all gloom and depression out of the worshipper's soul and mind.

The ceremonies began with the reception of the body at the door of the Chapel, with the acolytes and the officiant bringing in the casket and placing it in the proper place before the Altar. Reverently the candles were placed along each side of the bier and then the Office of the Dead was said. A continuous watch and prayer was kept from then until the time for the Burial Office and Solemn Requiem. How uplifting, how encouraging, how beautiful to our eyes and ears this service can be. The simplicity of the lights on the Altar, the lights at the bier, the pall on the casket, the charm of the quiet vestments was striking to those of the congregation. The plain chant setting is simple

and direct and was clearly sung. The climax which stirred us all was after the Prayer of Consecration in the Mass, and everywhere one looked a candle was burning—each person was kneeling and holding a lighted candle thus spreading the LIGHT throughout the entire chapel. One could help be conscious of the fact that God is the Light of the world, and that that Light surrounds us on all sides and under any circumstances.

After the Absolution of the Dead the procession of monks and friends led to the grave and there the Prayer Book Committal was read. As each member of the Order passed the grave he offered his prayer of blessing with Holy Water.

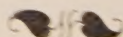
Dignity, reverence, brightness and spiritual cheerfulness were all in the services and one left the cemetery with joy that Christ came into the world.

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Happy Easter!



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